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TWO

DISCOURSES,

EXHIBITING AN

HISTORICAL SKETCH

OF THE

FIRST BAPTIST CHURCH

IN BOSTON,

FROM ITS FIRST FORMATION IN CHARLESTOWN, 1665,

TO THE BEGINNING OF 1818.

BY JAMES M. WINCHELL, A. M.

PASTOR OF SAID CHURCH.

Second Edition.

B O S T O N :

PRINTED AND PUBLISHED BY JAMES LORING, NO. 2, CORNHILL.

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At a meeting of the FIRST BAPTIST CHURCH in
Boston, October 30, 1818,

Voted, That our Pastor, REV. JAMES M. WINCHELL, be requested
to furnish for the press, a copy of *Two Discourses*, delivered by him
the first and second Lord's days in April, 1818, exhibiting an historic-
al sketch of the First Baptist Church in Boston, from its formation
in Charlestown, 1665, to the beginning of 1818.

Attest, JAMES LORING, *Clerk*.

TO THE

First Baptist Church and Congregation

IN BOSTON,

THE FOLLOWING DISCOURSES

ARE HUMBLY INSCRIBED,

WITH MANY WISHES FOR THEIR PROSPERITY,

BY

THEIR AFFECTIONATE

FRIEND AND PASTOR,

THE AUTHOR.

DISCOURSE I.



Psalm lxxvii. 5.

I HAVE CONSIDERED THE DAYS OF OLD, THE YEARS OF ANCIENT TIMES.

THERE are certain periods and events in the life of almost every individual, which, at certain times at least, are regarded with peculiar interest; and which may be the subject of useful reflection: and there may be particular seasons and occasions, when a church, or religious community, may advantageously meditate on those events, which may have particularly marked the commencement, progress, or termination of their prosperity or adversity.

“Every one knows with what interest it is natural to retrace the course of our own lives.” Although we are conscious of our comparative littleness in the great scale of being, yet, from the principle of self-love, the train of events in our own history, is to us, peculiarly important. Upon the same principle, also, we may be supposed to feel a greater interest in reviewing the history of that church, or society with which we are immediately connected. Its scenes of prosperity and adversity assume an importance, just in proportion to the extent we consider ourselves involved in them.

But we are not to be governed in this by the feelings of interest or curiosity alone. Sufficient warrant is afforded in the scripture, for reciting the works of the Lord, and

remembering his wonders of old. How often do the sacred writers dwell upon the great things, which God had wrought for his ancient people. The proto-martyr, Stephen, in the seventh of Acts, has given us an epitome of the history of Israel. David says, "God established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children, that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Psalm lxxviii. 5, 6.

After the example of the descendants of Abraham, let us, my friends, "consider the days of old, the years of ancient times," with a particular view to the history of the origin and progress of this ancient Church of our Lord and Saviour Jesus Christ.

Several circumstances combine to render this a suitable period to direct our attention to this subject.

This is the fourth anniversary of my public settlement with this church, and this is usually computed to be the 150th year from its foundation. Probably a more suitable period will never be afforded us, to take a retrospect of the scenes through which it has passed. I shall therefore devote this and a subsequent discourse to a review of its history.

Before I proceed, however, it will be proper for me to premise a few things relative to the general character of the first settlers of New-England. We are usually taught to look up to our forefathers as pre-eminent in wisdom, goodness and piety. Often are they exalted as a superior race of beings; at least, as having been the most perfect of the human kind.

I am very unwilling to detract from the merit of our pious ancestors. They were indeed excellent men. They endured fatigues and hardships; they encountered dangers and suffered privations, with a fortitude and resignation well worthy our imitation. It is natural, it is right, that we should love and revere their memory; that we should dwell upon their virtues, and be grateful for their endeavours to promote the good of their posterity. They laboured, and we have entered into their labours;

they sowed, and we are reaping; they fought, and we are enjoying their triumphs.

But whilst we acknowledge our obligation to love and respect them, we cannot allow that they were perfect. Many things will be disclosed in the sequel of this discourse, which will strongly reflect upon their principles and practice, both in a civil and religious point of view; things which will appear almost incredible to those who have no other knowledge of the times, than what they may have obtained from the eulogies which have been so often pronounced upon our forefathers. To account for these things, however, you must not suppose that they were bad men, but, consider the character of the age, and the circumstances under which the settlement of this new world commenced.

Our forefathers, you well know, were driven to this country by the severe persecutions under which they had, for a long time, groaned in England. After the reformation from Popery, which was effected in the reign of Henry VIII. violent contests were maintained between the Non-conformists, and the friends of the ecclesiastical establishment. Queen Elizabeth, in the 16th century, pretended that she had the right not only to dictate articles of faith for her subjects, but also, to prescribe the form in which they should adhere to them. Accordingly, very strenuous efforts were made to preserve in the Protestant service, the ornaments and habits of *Popery*, to which *she* was superstitiously attached.

This was a cause of great discontent among a large body of her subjects. Multitudes absolutely refused, either to use these ornaments and ceremonies themselves, or to attend in those churches where they were used. Hence they received the name of NON-CONFORMISTS; and from the superior purity and simplicity of the modes of worship which they adopted, they were afterwards called PURITANS. After several unsuccessful attempts to establish and maintain the worship of God, according to their own views, a number of them removed to Holland, and thence to this country. In December, 1620, about one hundred souls landed at Plymouth, where they established the first colony, within the limits of the New-England States.

But, although our fathers had been persecuted for not conforming to the ceremonies of Popery; although they had fled into this wilderness, that they might enjoy the liberty of worshipping God as they pleased; yet they were strongly prejudiced in favour of religious establishments, and would never have left their mother country, could they have purged the establishment there, from those gross absurdities to which their consciences could not submit. This prejudice may be considered as the source of most of the improprieties and persecutions of which they were guilty, after their settlement in this country. It was the evil of the times; and although it seems to us very strange, that Christians should ever persecute their brethren for conscience' sake, yet, considering how long the minds of men had been held under the bondage of papal superstition, it is not to be wondered at, that our forefathers should still consider religion as under the care and protection of the civil magistrate. We may rather wonder that the Puritans (for so they were called,) should have imbibed such an abhorrence of pompous rites and ceremonies, as to be willing to sacrifice all that was dear to them, rather than violate their consciences, and sin against God. An entire emancipation from *every* thing popish—a complete translation out of Babylon into the pure light and liberty of the kingdom of Jesus Christ, was not to be expected at once.

Happy shall we be, if the improvement of the present age effectually secure us against the encroachments of the civil power upon the prerogatives of conscience. But the age of our fathers, was an age of persecution and intolerance. The minds of men were at that period less impressed with the cruelty and absurdity of religious domination than they now are; and whenever, therefore, in the course of the following remarks, you perceive any thing which implies a censure upon the conduct of the founders of this colony, you will neither suppose that I am influenced by prejudice alone, nor that *they* were particularly distinguished for wickedness. "The severities they practised were not so much the result of disposition, as of the principles they had adopted."

It was owing to the persecution which our fathers soon commenced in this country, that Baptist churches were

not formed at an earlier period of its settlement. It is asserted by Dr. Mather, that some of the first settlers in New England were Baptists. This might reasonably be supposed from the great number of Baptists in Germany, Holland, and other parts of Europe, at the time our fathers came over to this country. But *here*, they were not allowed to live in peace. The rulers of the infant colony used every effort to suppress them. Some they whipped; some they fined; some they imprisoned; and some they banished. The story of Roger Williams is, no doubt, familiar to you.* At an early period, he was compelled to leave the colony, and after enduring many hardships, settled at Providence, R. I. where he had the honour of establishing the first civil government which allowed the perfect toleration of all religious denominations. A number of Baptists who resided at Weymouth were also dispersed. A distinguished female, by the name of Moody, who had purchased an estate at Lynn, was compelled to flee for safety; and a few years after, three men from Newport, R. I. being on a visit to their friends in Lynn, were apprehended by public authority, whilst attending divine service in the house of Mr. Witter, and the next day sent to the prison in this town. About a fortnight after, the Court required each of them to pay his fine, or to be whipped. One of them was afterwards released, the fine of the second was paid by his friends, without his knowledge; but the third, by the name of *Obadiah Holmes*, was whipped thirty stripes in an unmerciful manner, for no other crime than that of denying that infants ought to be baptized.† This same man was afterwards, several years, pastor of a Baptist church in Newport, R. I.

The severity of the measures used against the Baptists produced much uneasiness in the minds of the Puritans in England, and several remonstrances were sent over by the Pedobaptists, against the intemperate zeal of their persecuting brethren.

The number of Baptists, however, continued to increase here, notwithstanding their persecution. It is said by Mr. Backus, that Henry Dunstar, the first president of Harvard College, was led to inquire into the Baptist

* See Note A. at the end.

† See Note B.

sentiments by the violence used against them ; and that “ he was brought so far on the Baptist ground, that he not only refused to have his own infant baptized, but bore his testimony against the practice in public,” on account of which he was obliged to resign his office, and spent the remainder of his days in retirement, at Scituate.*

Thomas Gould, the founder of this church, directed his attention to the subject of baptism, in consequence of the sermons of President Dunstar. After examining the New Testament, he was satisfied of the invalidity of infant baptism ; and being a member of the Congregational church in Charlestown, he was, seven years, censured, admonished and perplexed, for not bringing his children to baptism, and finally “ was delivered up to Satan for not hearing the church.”

Previously to his excommunication, however, he was joined by seven others of the same sentiment with himself, four of whom were members of Baptist churches in England, and one a member of the Pedobaptist church in Charlestown. On the 28th of the third month, (May) 1665, having first given themselves to the Lord, and then to each other by the will of God, they embodied themselves into a Baptist church, in Charlestown, about fourteen years after Mr. Holmes had been whipped.

This was considered a most unprecedented and unjustifiable act, by the rulers and most of the people in Massachusetts at that time, who accordingly denounced them as disturbers of the peace, as innovators, as heretics, and soon passed a law ordering them to depart out of their jurisdiction.

From authentic records, however, as well as from the fact that Gould was not excluded from the Pedobaptist church until after this event, (although he had been laboured with, a number of years, for not having his child sprinkled,) it is evident that he and his brethren were charged with no other crime, than that of conscientiously believing in adult baptism on a profession of faith, and presuming to constitute themselves into a church, without the permission of the ministers and rulers. It seems to have been as much the determination of our fathers to

* See Note C.

preserve uniformity in these Colonies, as it was of Queen Elizabeth and her ministers, to preserve it in England. To avoid the troubles occasioned in the latter case, our fathers had fled to this country; and yet, astonishing as it may seem, they were still so anxious for uniformity, that they began acting over here the same scenes of persecution from which they had fled. Nothing was so disagreeable, and dangerous in their view, as the sentiments of these Baptists; although, as Dr. Mather has acknowledged, "in other points, they were most worthy Christians; and as holy, watchful, fruitful, heavenly people, as perhaps any in the world."

A law had been made at an early period, forbidding any persons to form a church, or to meet together for divine service, without the consent of the magistrates. Under this law, on the 20th of August following, not three months after the Baptists had formed themselves into a church, and begun to meet and worship by themselves, "Richard Russell, Esq. issued a warrant to the constable of Charlestown, requiring him in his Majesty's name, to labour to discover where these people were assembled, and to require them to attend the established worship, which if they refused to do, he was to return their names and places of abode, to the next magistrate. In consequence whereof, they were brought before the Court of Assistants in September, to whom they exhibited a confession of their faith."*

As this confession is not long, and as I do not find it printed entire in any of the histories of those times, it may not be unacceptable to repeat the language which our brethren employed in expressing their views of divine truth before a court of justice, more than 150 years ago.

"We believe with the heart, and confess with the mouth, that there is but one God, Creator and Governor of all things, distinguished into Father, Son, and Holy Spirit; and that this is life eternal, to know the only true God, and Jesus Christ, whom he hath sent; and that the rule of this knowledge, faith and obedience, concerning the worship and service of God and all other Christian duties, is the written word of God contained in the

* See Backus, Vol. 1, p. 371.

books of the Old and New Testaments. We believe Christ is the foundation laid by the Father, of whom Moses and the Prophets wrote, and the Apostles preached, who is that great Prophet whom we are to hear in all things, who hath perfectly revealed out of the bosom of his Father, the whole word and will of God, which his servants are to know, believe and obey.

“Christ’s commission to his disciples is, to teach and baptize; and those who gladly receive the word and are baptized, are saints by calling, and fit matter for a visible church; and a competent number of such, joined together in covenant and fellowship of the gospel, are a church of Christ.

“We believe that a church thus constituted are to walk in all the appointments of Christ, and have power from him to choose from among themselves their own officers, and whom the gospel allows to administer the ordinances of Christ among them, when they are deputed, or ordained to that end. And this church hath power to receive into their fellowship, visible believers; and if any prove scandalous, obstinate, or wicked, to put forth such from among them.

“When the church is met together, they may all prophesy one by one, that all may learn, and all be comforted; and they ought to meet together the first day of the week to attend upon the Lord in all his holy ordinances, continuing in the Apostles’ doctrine and fellowship, and breaking bread and prayer.

“We acknowledge magistracy to be an ordinance of God, and to submit ourselves to them in the Lord, not because of wrath only, but also for conscience’ sake. Thus we desire to give unto God that which is God’s, unto Cæsar that which is Cæsar’s, and to every man that which belongeth to him; endeavouring always to have a clear conscience, void of offence towards God and towards man, having hope in God, that the resurrection of the dead will be of the just unto life, and of the unjust unto condemnation at his coming.

“If any take this to be heresy, then do we, with the Apostle, confess, that after the way which they call heresy, we worship God, the Father of our Lord Jesus Christ, believing all things that are written in the Law, and in the Prophets, and in the Psalms.”

This confession they delivered to the Court of Assistants sitting in Boston, in September, 1665. We should hardly think there was any thing in it which could endanger the peace and safety of the community; and, indeed, the Court did not pretend to find fault with any article, except that, which made believers the only fit subjects of a visible church of Christ. This, in fact, was the main point on which their differences turned, and continues to be so between Baptists and Pedobaptists at the present day. Children, especially of believing parents, were considered by our fathers, as also by most of their descendants, as members of the visible church of Christ, by virtue of their baptism. Regarding baptism very truly as an ordinance of initiation, they deemed it inconsistent that any person should receive the ordinance and not be members of the church. Thus we see that one error prepares the way for another.

This great inconsistency arose and has been perpetuated with the practice of infant baptism. As the founders of this church could not see that practice authorized by the word of God, they could not see how any but visible believers, who had been baptized upon a profession of their faith, could be visible members of the church of Christ.*

On this account they were highly criminal in the view of our worthy forefathers, as the prevalence of such sentiments would tend to the subversion of their order.† The Court of Assistants, therefore, charged them to desist from what they called their schismatical practice. But because they did not see fit to renounce their faith, and belie their consciences in professing what they did not believe, they were summoned to appear before the General Court in the succeeding month, when the following sentence was passed, notwithstanding their confession of faith, which they there presented.

“This Court, taking the premises into their serious consideration, do judge meet to declare, that the said Gould and company are no orderly church assembly, and that they stand justly convicted of high presumption against the Lord and his holy appointment, as also the peace of this government, against which this Court doth

* See Backus, Vol 1, p. 497.

† See Note D.

account themselves bound to God, his truth and his churches here planted, to bear their testimony, and do therefore sentence the said Thomas Gould, Wm. Turner, Thomas Osborne, Edmund Drinker, and John George, such of them as are free men, to be disfranchised, and all of them, upon conviction before any one magistrate or Court, of their further proceeding therein, to be committed to prison, until the General Court shall take further order with them."

On the 17th of April, the year following, they were again indicted before the County Court at Cambridge, for absenting themselves from public worship; and when they asserted that they steadily attended such worship, (meaning in their own church) this act of the General Court was produced to prove that it was not in a lawful way. Gould, Osborne and George, the three principal brethren, were, therefore, fined four pounds each, and ordered to bind themselves in a bond of twenty pounds each, for their appearance at the next Court of Assistants.

This they refused to do, and were therefore committed to prison. Appeals were made by them from one Court to another, for a release, but no release could be obtained. In one instance, about three years after they were committed to prison, a jury brought in a verdict in favour of their release; but the Court did not accept it, and sent them back to bring in a different one.†

A little after this, the Governor and Council appointed a day for them to hold a public dispute in defence of their principles. Six learned Congregational ministers were appointed to argue the cause with them, in the presence of the Governor and Council, in one of the meeting-houses in Boston, on the 14th of April, 1668, at 9 o'clock, A. M.

When the news of this appointment reached the Baptist Church at Newport, R. I. they sent three of their brethren to Boston, to assist in the dispute. But instead of being allowed to vindicate their sentiments, it appears that the Baptists were only called together to be tantalized and abused. A record drawn up at the time says, "that when the disputants met, there was a long speech made by one of them, of what vile persons the Baptists were,

† See Backus, Vol. 1, p. 374.

and how they acted against the church and the government, and stood condemned by the Court. The others desiring liberty to speak, they would not suffer them, but told them they stood there as delinquents, and ought not to have liberty to speak. Then they desired that they might choose a Moderator, as well as they, but they denied them." Two days were spent to little purpose, and at the close, John Mitchell, minister of Cambridge, pronounced that sentence in Deut. 17th chap. from the 8th verse, ending with these words: "And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die, and thou shalt put away the evil from Israel."* This dispute, as we have already observed, was held in April. The May following, the General Court ordered, that Thomas Gould, William Turner, and John Farnum, should, before the 20th of July coming, remove out of their jurisdiction; and if they, or either of them, were seen in any part of their jurisdiction after that time, without license from the Court or Council, they were to be thrown into prison, and there to remain, without bail or mainprize, until they should give sufficient security to the Governor, that they would immediately depart, never to return. Gould was therefore let out of prison, that he might prepare to go into banishment. In the mean time, the Court ordered, that no meeting should be held, no ordinances administered by them, under penalty of imprisonment, to within ten days of the period fixed upon for their departure.

The relation of these facts is painful in the extreme; but they are just such facts as are connected with a history of this Church, which included nearly the whole of the Baptist interest in Massachusetts for above forty years. It was by such measures as these, that the Baptists had hitherto been principally driven from this Colony, and therefore their history is made up of one continued series of law-suits, fines and imprisonments; much like the history of the Puritans in England. An attempt to establish and support religion by the civil power will always give rise to persecution for conscience' sake.

* Benedict, Vol. I. p. 391, and Note E.

Gould and his associates seemed determined to suffer imprisonment rather than go into exile, and their unhappy case excited the compassion of many, who did not think with them in sentiment, both in Europe and America.

But no consideration could affect the rulers. According to Mr. Backus, they kept these men in prison, a year or more, after their sentence of banishment was passed; though a very respectful petition was presented in their behalf, signed by sixty-six persons, among whom were Capt. Hutchinson, Capt. Oliver, and others of considerable notoriety.*

Two letters of remonstrance were also sent to them from Pedobaptists in England, to prevail upon them to desist from persecuting these their "erring brethren." One of them, addressed to Capt. Oliver, by Robert Mascall, who appears to have been a man of considerable influence in England, used the following words:

"Another sad thing that much affects us, is, to hear that you, even in New-England, persecute your brethren, men sound in faith; of holy life; agreeing in worship and discipline with you, only differing in the point of baptism. Dear brother, we here do love and honour them; hold familiarity with them, and take sweet counsel together; they lie in the bosom of Christ, and, therefore, they ought to be laid in our bosoms. In a word, we freely admit them into churches; few of our churches, but many of our members, are Anabaptists; I mean baptized again. This is love in England; this is moderation; this is a right New-Testament spirit. But oh! how it grieves and affects us, that New-England should persecute! Will you not give what you take? Is liberty of conscience your due? And is it not as due unto others that are sound in the faith! Whatever you can plead for yourselves against those that persecute you, those whom ye persecute, may plead for themselves against you. And what! is that horrid principle crept into precious New-England, who have felt what persecution is, and have always pleaded for liberty of conscience! Have not those run equal hazards with you for the enjoyment of their liberties; and how do you cast a

* See Note F.

reproach upon us, that are congregational in England, and furnish our adversaries with weapons against us. We blush and are filled with shame and confusion of face, when we hear of these things."

Similar sentiments and feelings were expressed in another letter, signed by thirteen dissenting ministers in London, among whom were the learned Dr. Goodwin, Dr. Owen, Mr. Nye and Mr. Caryl. These letters, Dr. Mather acknowledges, did not produce all the effect that was expected.† Whether Gould and his associates were, or were not released from prison before they arrived, does not appear.

Still, however, as the sentence of banishment was suffered to remain in full force, which had been pronounced by the General Court, in May, 1668, they were liable to be apprehended, if found within their jurisdiction, at any time after the 20th of July.

It does not appear that any of them complied with the sentence; but, from a letter written by Edward Drinker to the Baptist church in Newport, R. I. dated Nov. 30th, 1670, we learn that William Turner was at that time a prisoner in Boston, and that warrants were in two Marshals' hands, signed by six magistrates, for apprehending Thomas Gould, who then lived on Noddle's Island. At what time he removed to that Island we are not informed. The records of those times, if any were kept, have not been preserved. It is probable he removed for the purpose of affording the Church an opportunity of retiring to his house to worship, where, although within the jurisdiction of the Court, they were less liable to interruption.

A part of Mr. Drinker's letter reads as follows:—
 "The town and country are very much troubled at our troubles, and especially the old Church in Boston; and their elders, both Mr. Oxenbridge and Mr. Allen, have laboured abundantly, I think, as if it had been for their best friends in the world. Many more gentlemen and solid Christians are for our brother's deliverance, but it cannot be had; a very great trouble to the town; and they had gotten six magistrates' hands for his deliverance, but could not get the Governor's hand to it. We

† They were dated March 25, 1669. See note G.

keep our meetings at Noddle's Island every first day, and the Lord is adding some souls to us still. The Lord has given us another elder, one John Russell, sen. a gracious, wise and holy man, that lives at Woburn, where we have five brethren near; that can meet with him, and they meet together on first days, when they cannot come to us."*

From this it appears, that Gould and Russell were both considered as preachers in the Church at the same time. A number of brethren met regularly once a week at Noddle's Island, when, probably, Mr. Gould was the principal speaker; and when the weather was unpleasant, the brethren residing at and about Woburn, assembled and attended the ministry of Mr. Russell. From these brethren, the Church at West-Cambridge ultimately arose; the same that is now called the Woburn Church.

In another letter addressed to the Church in Newport, by Benjamin Sweetser, dated one year after the former, that is, November, 1671, I find the following sentences:—"The persecuting spirit begins to stir again. Elder Russell and his son, and brother Foster, are presented to the Court that is to be this month."

And from another letter it appears that they were thrown into prison, and confined for nearly six months.

On the 15th of May, 1672, the General Court ordered their law book to be revised and reprinted, in which they inserted another act, sentencing to banishment "every person, who should openly condemn, or oppose the baptizing of infants."† Hence the Baptists continued to be exposed to prosecution; and two of them, Trumbel and Osborne, were, in 1673, fined twenty shillings each, for withdrawing from the public, (that is, the established) meetings. But this year Mr. Leveret, who had all along been opposed to the measures used against the Baptists, was chosen Governor, and they were permitted to enjoy their liberty for nearly six years together.

In October, 1675, Mr. Gould died, just ten years after the Church was constituted; and Isaac Hull and Mr. Russell became the pastors of the Church, assisted in their labours, however, during two or three years, by Mr. John Miles, who was one of the 2000 ministers ejected from

* See Backus, 399, 400. † Backus, 407.

their livings in England, by the act of uniformity in 1662, and was the founder and pastor of a Baptist church in Swanzev, 1663.

Of Mr. Gould, the founder and first pastor of this Church, but very little more is known than what may be gathered from the preceding sketches. Mr. Russell says he was a man "in some good measure, fitted and qualified for such a work, and proved an eminent instrument in the hand of the Lord, for the carrying on this good work of God in its low and weak beginnings." His name ought to appear conspicuous in the history of the New-England Baptists.

The Church, under the occasional labours of Messrs. Russell, Hull and Miles, had become so large that they agreed to divide into two churches; but in January 1678, they resolved to unite and erect a place of worship in Boston.*

Before their meeting-house was finished, Governor Leveret deceased; and former measures of severity were renewed against the Baptists. But they proceeded with so much caution in building their house, that it was not known for what purpose it was erected, until it was completed; and the Church met in it for the first time, on the 15th of February, 1679. The house was erected near where we are now assembled. Its dimensions are unknown. Both the house and lot on which it stood, were purchased of Mr. Philip Squire, and Ellis Callender, for sixty pounds.

Our brethren were not long permitted the privilege of worshipping in their new house. The General Court passed a law in May following, that no person should erect, or make use of a house for public worship, without license from the authorities; and every house in which a meeting should be held more than three times without such license, should be forfeited, together with the land on which it stood.†

In consequence of this, they refrained from meeting in their house, until an order was received from the King,

* Mr. Russell was ordained July 28, 1679. On which Mr. Miles returned to his people in Swanzev, where he fell asleep in Jesus, February 3d, 1683.

† Backus, Vol. 1, Page 481.

requiring "that liberty of conscience should be allowed to all Protestants," and that none should "be subjected to fines or forfeitures for not agreeing in the congregational way."

Notice being received by our brethren of the King's pleasure, they met again in their house; but this they had not done more than three or four times, before the Court met, and issued a warrant to the constable in Boston, requiring him in his Majesty's name, forthwith to summons Philip Squire, Thomas Skinner, and Mr. Drinker, to appear before them immediately. They did so, and the Court required a positive answer to the question, Whether they would engage to desist from meeting in their house. They requested time to consider the subject, and were allowed from Saturday till Monday, for that purpose; and on Monday the Church presented an address to the Court, stating that "when they built their house there was no law to prohibit it; that when a law was made to that effect, they refrained from meeting in it till license was granted by the King."

But instead of granting their request, to enjoy their privileges, the Court ordered their Marshal to nail up the house, which he accordingly did on the eight of March, 1680, putting a paper on the door, which said:—"All persons are to take notice, that by order of the Court, the doors of this house are shut up, and that they are inhibited to hold any meeting therein, or to open the doors thereof, without license from authority, till the Court take further order, as they will answer the contrary at their peril."

The Church met in the yard, next Lord's day, and in the week ensuing erected a temporary covering; but coming the second Lord's day, they found the doors of the house open, and they continued meeting in it till the General Court met in May following, when, having been admonished in open Court, by the Governor, and charged not to meet in their house, they were dismissed; and the Court agreed to suspend any further proceedings against them.

Thus our brethren were left, for a while at least, to worship God as they chose, although the law forbade it. Nothing more appears on record from that time, till the 21st of December, 1680; when it pleased the Lord to

remove from this scene of suffering their beloved pastor, elder John Russell, in less than one year after their meeting-house was opened.

Previous to his death, he wrote a narrative of the sufferings of himself and his brethren, which was printed in London, 1680; with a preface by several eminent Baptist ministers in England, in which they made some severe but very just remarks on the conduct of the New-England fathers.* The gifts and graces of Elder Russell, says Mr. Backus, were not small, and his memory is precious.†

After the decease of Mr. Russell, the Church appointed Ellis Callender to be helpful in carrying on their worship in the forenoon, and Edward Drinker to officiate in the afternoon, in the absence of Elder Hull.

Here I shall close this Discourse, leaving the remainder for another Lord's day morning.

I have been more particular to give the items of the first years of this Church, as there are but few among us who have any knowledge of these things.

* "It seems strange," said they, "that Christians in New-England should pursue the very same persecuting measures which they fled from Old England to avoid." This argument they (the rulers of New-England) knew not how to withstand, and their reasonings against it were altogether frivolous and contemptible. *Protestants* (said they) *ought not to persecute Protestants, yet, that Protestants may punish Protestants cannot be denied!* Because Mr. Russell was by occupation a shoemaker, many low, abusive reflections were made upon him, even after he was dead. One of the Boston Divines published an answer to his narrative, with the motto: "*Ne sutor ultra crepidam.*" Cobler, stick to your last.—See *Benedict*, Vol. 1, p. 398.

In 1679, a Synod held in Boston published a statement, in which they declared the sentiments and preaching of the Baptists to be one cause of the judgments of God upon the land. Dr. Mather also published a piece, in which, after many attempts to render them odious, declaring that "their sentiments came from Satan, and that Christ had no more love for them than he had for Antichrist;" he charged them with the sin of Jeroboam, in making priests of the lowest order of the people. Mr. Willard said, "Truly if goodman Russell was a fit man for a minister, we have but fooled ourselves in building Colleges and instructing our children in learning."

Hubbard, who was generally more candid and fair than the rest, observed, "One John Russell, a wedder drop'd Shoemaker, stich'd up a pamphlet, wherein he endeavours to clear the innocency of those commonly, (though falsely he says) called Anabaptists."—*Benedict*.

† Those three eminent ministers, Job, Russell, and John Mason, who long officiated in Swanzev, were great-grand-children of this worthy but much despised man. From him also descended the Russells of Providence, R. I. and Jonathan Russell, Esq. one of the Commissioners who formed the treaty of Ghent, which terminated our late war with England—and who is now a Minister to a Foreign Court.

DISCOURSE II.

IN a former Discourse on the history of this Church, we narrated the principal events from its formation to the death of Mr. Russell, colleague pastor with Isaac Hull ; including a period of little more than fifteen years. This short period was fruitful in events most calculated to swell the page of history. It was a period of violence and persecution ; not only against the Baptists, but also against the Quakers, and other denominations of Christians not agreeing with the ruling party. Every effort was made by them to prevent the introduction and increase of any order differing from their own. Their measures of severity, however, were chiefly felt by the Baptists ; who, by refusing to admit unbaptized persons to be members of a visible church of Christ, aimed a deadly blow at their method of church building. To narrate the sufferings which they endured in defence of their principles during ten or twelve years, would require a whole volume.

These sufferings, however, by the kind Providence of God, were at length brought to a close, in May, 1680 ; the General Court consenting, on the request of the Baptists and the command of the King of England, to suspend any further measures of violence against them ; at the same time, prohibiting them from meeting in their own house for public worship without permission from the magistrate. But there is no account on record that either the Church, or the rulers, afterwards regarded this prohibition.

After the death of Mr. Russell, Mr. Hull continued to be the senior elder in the Church, assisted by the labours of Mr. Ellis Callender and Edward Drinker,

who also officiated as deacons. Nothing is known either of his character, or family. Previous to the year 1684, the Church, in consequence of his age and infirmities, had written to England for an assistant pastor; and obtained a man by the name of John Emblen, who continued in that office till about the year 1699. The records during the whole of his ministry, a period of more than fifteen years, do not occupy so much as one folio page in loose manuscript; of course, it is impossible to obtain any particular information of the events which transpired during that period. In 1688, four years after Mr. Emblen's settlement, a number of the brethren were appointed "to take care, as their wisdom should direct, for the support of the ministry, and for settling Mr. Milborne as an assistant in the ministry, who then promised to be helpful therein." Of this Mr. Milborne, nothing more is recorded, either before or after.*

The last record on the Church books, entered during the ministry of Mr. Hull, is under date of March 24, 1688, and the last, entered during the ministry of Mr. Emblen, is dated October, 1696. Between these two dates, Mr. Hull deceased; but at what time, or in what year of his age, it cannot be known.

After 1696, there is no record until 1708; a period of twelve years. During the most of this time, the Church was without a pastor. Mr. Backus thinks Mr. Emblen died about 1699; and having been unable to procure a minister for several years, the Church at length wrote to England for help, but could obtain none. The answer which they received was signed by nine ministers, dated London, March 17, 1706, and was as follows:

"To the Church of Christ baptized on profession of their faith, in Boston, New-England.

"DEAR BRETHREN—We are heartily concerned for you, since we have heard of your being destitute of a pastor; and are so much the more troubled because we cannot think of a minister, who is at liberty, proper for you. We are glad to hear that you find so much kind-

* The same year it was resolved that Mr. Emblen should have three quarters of the contribution, from which circumstance I conclude they were in the habit of supporting the ministry by public contribution, on the Lord's day.

ness among the ministers of another denomination, that they are willing to assist you ; and should more rejoice to hear you had a minister well qualified, of your own persuasion ; but at present we can serve you no otherwise than to pray for you, that you may have an agreeable settlement ; that you may increase both in knowledge and grace, and may adorn the doctrine of our God and Saviour, by a holy conversation. So pray, dear brethren, your brethren and servants in the gospel of Jesus Christ."

After this, they wrote to Mr. William Screven, then at Charleston, South Carolina, but who had been formerly a member of this Church, and received approbation to preach, 1682. Mr. Screven wrote in answer, that he was engaged with the Church in that town ; that if the Lord did not please to supply them in the way they had expected, they should improve the gifts they had in the Church. "Brother Callender and John Russell,"* said he, "I know have gifts that may tend to edification, if improved. I think you should call one or both of them to it."

The Church accordingly called Mr. Ellis Callender ; who had been the principal speaker among them while destitute of a pastor for about thirty years. He was ordained in 1708, and continued in the pastoral office, highly honoured and esteemed, for more than ten years. Six years after his ordination, Dr. Mather addressed a letter to him, proposing the observance of a day of thanksgiving, directing it in the following words.—"To my worthy friend, Mr. Ellis Callender, elder of a Church of Christ in Boston."

This is very different language from that which would have been used by him a few years before, when, through his influence, this same Mr. Callender, with his brethren, were declared no regular church, and forbidden to meet together for worship. But the times had already changed, of which we shall see further proof presently.

His son, Elisha Callender, became his successor in the pastoral office. He had received a liberal education at Harvard College, and was one out of the fourteen students who were graduated in the year 1710. He was

* Son of the former Pastor

baptized and received into the Church, August 10, 1713.† On May 21st, 1718, very nearly one hundred years since, he was publicly and solemnly ordained to the work of the ministry. This was an event peculiarly joyful and interesting, on more accounts than one. The aged father beheld, through the goodness of God, an able champion arise to take charge of that venerable and beloved flock, with which he had been almost fifty years connected, and to which for forty years he had endeavoured to act the part of a father and teacher. Like Elijah of old, having courageously and faithfully vindicated the honour of his Master, in "troublous times ;" he saw, in departing, his beloved Elisha, his own son in the faith, who had been educated in the school of the prophets, invested with the office which he had so honourably sustained ; and rejoiced in the prospect that the mantle, even a double portion of the spirit of the father, would fall upon the son.

But besides the circumstance of his being successor to his father, the ordination of Mr. Callender was an interesting event, on account of its having been attended by those very ministers, who, a few years before, had used their influence to drive the Baptists out of the Colony.

Yes ! so wonderful was the change which had already been effected in the public sentiment, that Dr. Increase Mather, Dr. Cotton Mather and Mr. John Webb, three principal clergymen of this town, in the Congregational order, at the request of the Church, not only agreed to the settlement of Mr. Callender, but performed the principal services on the occasion ; and that too, in the very house which had been once nailed up by the authority of the town.

"It was a grateful surprise to me," says old Dr. Mather, "when several of the brethren of the Antipedobaptist persuasion came to me, desiring that I would give them the right hand of fellowship, in ordaining one whom they had chosen to be their pastor. I did (as I believe it was my duty) readily consent to what they proposed ; con-

† Mr. Backus observes, Vol. 2, page 50, that Mr. Callender received his education at Harvard College after he had joined the Church ; but in this he must be mistaken. Mr. Callender's name is inserted in the Catalogue of that College as graduated in the year 1710.

sidering the young man to be ordained is serious and pious, and of a candid spirit, and has been educated in the College at Cambridge, and that all of the brethren with whom I have any acquaintance (I hope the like concerning others of them) are in the judgment of rational charity, godly persons." This is a candid and honourable testimony in favour of the regular deportment of those very persons, whom he had before regarded as heretics and schismatics.

Dr. Cotton Mather preached the ordination sermon, which he entitled, *Good Men United*. After referring to the severities which had been used against Christians by the ruling power, he has these words—"Cursed the anger, for it is fierce, and the wrath, for it is cruel; good for nothing but only to make divisions in Jacob and dispersions in Israel. Good men, alas! good men have done such ill things as these; yea, few churches of the reformation have been wholly clear of these iniquities. New-England, also, has in some former times done something of this aspect, which would not now be so well approved of; in which, *if the brethren in whose house we are now convened, met with any thing too unbrotherly, they now with satisfaction hear us expressing our dislike of every thing which looked like persecution in the days that have passed over us.*"

This was as much of an acknowledgment as our brethren could reasonably expect so soon after the persecution to which it referred; but it is not so unequivocal and explicit as we should expect at the present day.

One circumstance, which probably contributed to the union of the Congregational ministers in the ordination of Mr. Callender, was, his having received a public education at the College in Cambridge. This was intimated by old Dr. Mather, before quoted. They had formerly taken advantage of the ignorance of Baptist ministers, to bring them into disrepute.

It became them now, therefore, to show themselves the friends of learning; and the fact that Mr. Callender possessed the advantages of a liberal education, would have made them appear still more illiberal, had they refused to assist in his ordination.

Various opinions will, doubtless, be entertained with respect to the propriety of this measure, both by Baptists and Pedobaptists. Our brethren at that day, besides avoiding the inconvenience of sending to Rhode-Island for an ordaining council, might deem it for their advantage to have so public an acknowledgment in their favour by the ministers of Boston; but by far the greatest advantages ultimately accrued to the Pedobaptists themselves, advantages which they continue to enjoy to this day. It was this act of liberality on the part of the Boston ministers, which induced Thomas Hollis, Esq. of London, a wealthy merchant and a Baptist, to bestow very large benefactions upon the University at Cambridge. His name stands high on the list of donors and patrons to that venerable institution.*

How long Mr. Ellis Callender lived after the ordination of his son, does not appear. But I find, in the records under date of May 5th, 1721, i. e. three years after that event, a vote of the Church in the following words: "That if Providence at any time prevent our Elder or Pastor from coming forth on the sacrament day, then his father shall proceed to administer the ordinance as formerly." Mr. Backus says he continued in high esteem among them till after 1726, when he must have been about 80 years of age. Under the labours of his son Elisha, the Church appears to have been in a flourishing condition. Although his constitution was feeble, he not only discharged the duties of his office at home to great acceptance; but frequently travelled and preached in Springfield, Sutton, Leicester, Marshfield, Salem, and other neighbouring towns; in most of which, several persons were baptized and became members of the Church.†

Every thing seemed to be in a prosperous train during the whole of Mr. Callender's ministry. Almost every month, additions were made to the Church; and a broad foundation was laid for its future enlargement. But in the midst of life and usefulness, Mr. Callender was arrested by disease; and removed from his beloved flock to the rewards of a faithful servant.

* See Note H.

† See Note I.

On the 29th day of January, 1738, he preached his two last sermons, from the last clause of the 12th verse of the 2d Psalm, "Blessed are all they that put their trust in him."

Having been unable to administer baptism to several persons who had stood as candidates for that ordinance, he observed in a letter to a friend; "My indisposition is such, and I am under such methods of cure, as unfits me altogether to attend the ordinance of baptism to them. I am heartily concerned that it is so with me; but there is no resisting the divine Providence." His illness increased, but "his faith and patience continued to admiration," (these are the words I find on the Church records) "and as he had denied himself for Christ's sake and preached him faithfully, so he, by grace, was enabled to declare that he had got the victory over death and the grave. He gave much good advice to his friends, and enacted his last will with seriousness and a composed frame of spirit."

Ten days before his death he said, "When I look on one hand, I see nothing but sin, guilt and discouragement; but when I look on the other, I see my glorious Saviour and the merits of his precious blood which cleanseth from all sin. I cannot say, I have such transports of joy as some have had, but through grace I can say, I have gotten the victory over death and the grave." Being asked what word of advice he had for his Church, he earnestly replied: "Away with lukewarmness; away with such remissness in attending the house of prayer, which has been a discouragement to me; and I have been faulty myself. Live in love and peace, that the God of love and peace may be with you. Improve your time, for your standing in the Church will be short; and that is the way to prepare for the inheritance of the saints in light." He died on the 31st of March, 1738, at five o'clock in the morning, in the 20th year of his ministry. His obituary in the public newspaper three days after, was in the following words:—"On Friday morning last, after a lingering sickness, deceased the Rev. Mr. Elisha Callender; Minister of the Baptist Church in this town; a gentleman universally beloved by people of all persuasions for his charitable and catholic way of thinking.

His life was unspotted, and his conversation always affable, religious, and truly manly. During his long illness, he was remarkably patient, and in his last hours, like the blessed above, pacific and entirely serene; his senses good to the last. 'I shall,' said he, 'sleep in Jesus,' and that moment expired, very much lamented by all that knew him." He was interred the 4th of April. What was the age of Mr. Callender when he died, does not appear. It could not have been much short of fifty years.

He was the first learned Pastor of this Church; and the first Baptist minister who was liberally educated, in this country. His nephew, John Callender, was educated at Cambridge, after him, on the foundation of Mr. Hollis's donation, and was afterwards Pastor of the Baptist Church in Newport, Rhode-Island; so that the family of the Callenders occupies an important place in the history of the New-England Baptists. It is much to be regretted that we have not a more perfect account of them. I have endeavoured to collect all the information possible with respect to the distinguished Pastors of this Church, for the purpose of preserving it.*

Of the writings of Mr. Callender very little more is known, than that he published a Century Sermon in the year 1720, commemorative of the landing of our forefathers at Plymouth, which has furnished many important items for recent historians. His nephew, Mr. John Callender, delivered a sermon at Newport, a century after the deed of Rhode-Island was given by the Narraganset Indians, which he published with enlargements, containing the best history of that Colony then extant.†

After Mr. Callender's death, the Church wrote to England for Mr. Jeremiah Condy to become their Pastor, and in the mean time the pulpit was supplied by the ministers of Boston in rotation, in the forenoon;‡ and by Mr. Edward Upham, one of the members, in the afternoon.

* Backus, Vol. 2, page 125.

† Backus, Vol. 2, Page 124.

‡ The names of the ministers who supplied the pulpit in the forenoon are mentioned on the Church records in the following order. Reverend Doctor Colman, Mr. Cooper, Doctor Sewall, Mr. Foxcroft, Mr. Thacher, Mr. Gray, Mr. Prince, Mr. Webb, Mr. Gee, Mr. Wellsted, Mr. Checkley, Mr. Mather, Mr. Byles, Mr. Hooper, Mr. Cheney.

On the 17th of August, 1738, Mr. Condry arrived from London; but as the Church had engaged Mr. Upham to supply them until the last of September, no measures were taken with regard to his settlement till the 12th of October; when—"it was unanimously voted by eighteen brethren then present, that the Reverend Mr. Jeremiah Condry be desired to accept the pastoral charge of the Church."

On the 24th of December, Mr. Condry's answer, signifying his acceptance of the call, was publicly read. His ordination was attended by a union of Baptist and Pedobaptist ministers, on the 14th of February, 1739.* He received his education at the College in Cambridge, where he was graduated in 1726. After preaching a few years in this country, he went to England; but for what purpose does not appear. He tarried there till he was called to be the Pastor of this Church.

His doctrinal sentiments were somewhat different from those of his predecessors; on account of which a division took place in the Church; and a number of the members withdrew and formed the second Baptist Church in this town, in 1743.

Mr. Condry was a man of unblemished character, though it does not appear that the Church prospered under his ministrations. Like his predecessor, he preached and baptized a number of persons, in Springfield, Sutton, and other towns in the Commonwealth.

Mr. Condry resigned his pastoral office, August, 1764, after which he retired to a private station, and died in 1768, aged fifty-nine years, twenty-five of which, he was Pastor of this Church.

The next person who sustained that office, was the eminent and beloved SAMUEL STILLMAN; whose name excites a thousand endearing recollections in the breasts of many who now hear me. He was called by the Church August 21, 1764. He preached his first sermon, September the 9th following; in the introduction to which, he declared his acceptance of their call, and was publicly installed in the Old North Meeting-House, January

* See Note K.

9th, 1765 ; just one hundred years from the formation of the Church in Charlestown.

The example of Mr. Callender's ordination was followed in this instance, also.—The Reverend Mr. Cooper introduced the services with prayer ; the Rev. Mr. Stillman preached his own Installation Sermon, from 2 Corinthians, i. 25 ; the Rev. Mr. Pemberton gave the Charge ; the Rev. Mr. Eliot the Right Hand of Fellowship ; and the Rev. Mr. Checkley made the concluding prayer ; after which, the Rev. Mr. Condry, former Pastor of the Church, took his leave of them with an affectionate address.

Dr. Stillman's ministry was long and prosperous ; the particulars we have not time now fully to relate. I shall give only a sketch of his life, referring you for a more particular account of his excellent character, to the biography in Benedict's history ; and the memoir prefixed to a volume of his sermons published soon after his death.

He was born in the city of Philadelphia, February 27, 1737, (Old Style ;) removed with his parents to Charleston, South-Carolina, when eleven years old ; experienced religion and joined the Baptist Church in that city under the care of the Rev. Mr. Hart, with whom he spent one year in theological studies after he had finished his classical education. He preached his first sermon, February 17, 1758, and one year after that, was ordained in Charleston, to the work of an Evangelist.

On his visiting Philadelphia the same year, the University of Pennsylvania conferred on him the degree of Master of Arts. The same was conferred by the University in Cambridge, in 1761 ; and in 1788, Rhode-Island College, now Brown University, conferred on him the degree of Doctor of Divinity.

After spending two or three years in travelling and preaching in the southern and middle States, he was induced to visit New-England for the benefit of his health. In 1763 he removed to Boston ; and after officiating one year in the second Baptist Church with Mr. Bound, he became Pastor of this Church as I have already related.

His ministry continued, with some occasional interruptions, yet attended with evident tokens of the divine blessing, for more than forty-two years ; how much to the satisfaction and prosperity of the Church, some of you

who hear me can witness. It is to me a frequent source of regret that I was not permitted the pleasure of an acquaintance with the man, whose talents and virtues, whose amiable and useful life, endeared him to all his acquaintances. It is this circumstance, which has hitherto deterred me from attempting any delineation of his character. To those lively impressions which I am sure still remain on the minds of many of his surviving flock and friends, I should be unable to add either strength, or correctness.

As a Christian, as a Minister, as a Pastor, as a parent, as a friend, as a citizen, what superior qualities did he not possess? The glow of his affection,—the fervor of his devotion,—the power of his elocution,—the tenderness of his feelings, and the frankness of his disposition, combined with his affability and erudition, to render him one of the most agreeable and distinguished men of his age. It has strongly rivetted in my mind the veneration which it is impossible to withhold from him as a preacher of the gospel, to hear aged and judicious Christians, speaking from their own experience, compare him with the immortal Whitefield. As a proof of the propriety of such a comparison, might be mentioned his increasing popularity unto the day of his death; when the congregation, which was the smallest in the town upon his connexion with it, forty-two years before, he then left among the most numerous. His diligence in the discharge of his parochial duties—his courtesy and condescension—his perseverance in labour—his fortitude in trouble—together with that wonderful facility with which he could adapt himself to persons of every age and condition in life; endeared him to multitudes in the town, and induced many to attend on his ministry, who differed from him on many articles of religious sentiment.

To the poor, his heart expanded with benevolence and sympathy. Much he contributed to their relief, both by his personal attention, and also by engaging the exertions of others in their behalf. Many wealthy and liberal persons constituted him their almoner, by frequently sending him money, enclosed in anonymous letters, requesting him to distribute it at his discretion.

His sermons were rich with religious truth and Christian experience, and always delivered with remarkable

force, and in a happy manner. His name is associated with most of the benevolent institutions existing in the town at the time of his death ; and of many, he was among the most active founders and patrons. The University at Providence, of which he was a trustee and fellow, received material benefit from his exertions in its behalf.

He had always prayed that his life and usefulness might end together. In one of his sermons delivered near the close of his life, he says: "Though we would not pray, *from* sudden death, good Lord, *deliver* us ; we would devoutly pray, *for* sudden death, good Lord, *prepare* us." Accordingly, the measure of his days being full, his course finished, and his work done, it pleased the Father of lights, after detaining him only two Sabbaths from the pulpit, to take him to himself, on Wednesday, the 12th day of March, 1807.

On the Monday following, his remains were conveyed to this house ; and after an appropriate discourse by the Rev. Dr. Baldwin, were followed to the grave by his bereaved family and flock, and a vast number of citizens. "The memory of the just is blessed."

His widow, venerable for her age and experience, still survives among us ; and, mournful to relate, only one out of fourteen children.—Besides Mrs. Stillman, I believe there are but two persons now living, who attended this meeting when Dr. Stillman was first settled. Truly one generation passeth away and another cometh.

For some time previous to Dr. Stillman's death, he had been extremely anxious to see his successor settled as an assistant Pastor. Accordingly, in September, 1806, the Church unanimously invited Mr. Joseph Clay to take upon himself that office ; and in the event of the Doctor's death, to become their sole Pastor. To this invitation Mr. Clay signified his acceptance in December following, so far as to consent to spend one year with them, and then to be at liberty to act as duty might appear. This event gave great joy to Dr. Stillman. He had often said to his people, "When you are provided for, I can die in peace." In this respect his death resembled that of *Simon*. With his own hand, only a few days before his death, he had dispatched the letter to Mr. Clay, informing him that the Church had agreed to his proposal.

After his decease, the Church renewed their invitation to Mr. Clay to become their sole Pastor, which he accepted, and arrived in Boston, on the 16th of June following; and was installed on the 3d Wednesday in August, 1807.

The favourable circumstances under which Mr. Clay commenced his public labours, seemed to presage his future usefulness and prosperity. But, as he said to a friend a little before his death, "he had in the ministry a rapid and peculiar course." He continued with the Church till the beginning of November, 1808, when, agreeably to his previous engagement, he left them, and sailed for Savannah, the place of his nativity; expecting to return to them again in the spring. But soon after, finding his health declining, he obtained a dismissal from his pastoral charge in October, 1809, and did not return to Boston till December, 1810. On the 11th of January, 1811, after a long and tedious illness, during which he manifested much Christian fortitude and patience, he fell asleep in Jesus, in the forty-seventh year of his age.

He had been liberally educated at Princeton College, New-Jersey; and after spending ten years in the practice of law, he was appointed Judge of the District of Georgia, which office he held till 1801. Two years after, he made a profession of religion, and joined the Baptist Church in Savannah, under the pastoral care of Mr. (now Dr.) Holcomb, with whom he was ordained as an assistant Pastor in 1804. From that time, he travelled and preached in different parts of the United States, till his settlement with this Church. His piety and ability as a preacher of the gospel are better known to you than they can be to me, who never had the pleasure of an acquaintance with him. A fair specimen of his talents is left in the very excellent sermon, which he delivered in this house on the day of his installation.*

After the dismissal of Mr. Clay from the pastoral office in October, 1809, nearly five years elapsed before this Church was supplied with another settled minister. The circumstances which led to my settlement with you, and the events which have transpired since that time, it is not necessary for me to relate. I will only observe,

* See Note L.

that as I was in the beginning, so I continue to be with you in weakness, and fear, and much trembling.

Conscious of my own deficiencies, I need your prayers, as well as your indulgence; and while I mourn that I am able to serve you only in so imperfect a manner, I ought to unite with you in thanksgiving to God, that our union has been attended with so many tokens of the divine approbation, and that so goodly a number has been added to the Church. Although most unworthy, I occupy the place of the tenth pastor of this Church; and am stimulated to pursue with diligence the acquisition of knowledge and the discharge of my duties, by the consideration that four of my immediate predecessors have been men highly distinguished on the list of ministers who have been favoured with a liberal education, in the Baptist denomination. But above all, I am stimulated by the consideration that the vow of the Lord is upon me—that I am not my own—that I am accountable to God and my brethren for the manner in which I discharge my duty. I address my fellow beings, whom I am soon to meet in eternity, and the blood of souls will be required at my hand, if I be found unfaithful.

When I look back on the four years during which I have laboured with you, though I cannot say I have done nothing, yet I am obliged to mourn that I have done so little; and though I have reason to be thankful that I have not laboured in vain, yet is there not room to inquire, Who hath believed our report, and to whom hath the arm of the Lord been revealed?

Let us reflect that another Jubilee of this Church cannot be witnessed but by few of us present, and probably by none. Death is continually advancing toward us. Year after year, some of our number are carried to the tomb. Where are our fathers? where our beloved brethren, who once stood as pillars in this Church and Society? They are gone; we soon must follow. Let it then be our care to imitate the example of the pious dead; to cherish and obey the gospel of Christ. Let its precepts direct our steps; let its promises cheer our hearts.

Proportionable to our advantages, is our obligation. We are not, as were our fathers, persecuted, fined, and

imprisoned. Feelings of mutual love and regard are now cherished by Christians of every denomination. Freedom of inquiry and liberty of conscience, are esteemed among the most invaluable blessings we enjoy. Instead of persecuting each other for differences of opinion or forms, Christians now combine to help each other forward in the great cause of their common Master. Let us rejoice that we live at so eventful and happy a period. Let us rehearse the story of our father's sufferings only to magnify the grace of God in giving triumph to the reign of Christian charity.

Perhaps, by the return of another Jubilee of this Church, the gospel with all its attendant blessings will have been extended over the whole earth; and the angels of God have beheld from heaven the whole family of man, united in one common bond of fraternal and Christian love. But whatever may be the events of the fifty years to come, let us fill up the measure of our days with usefulness, *giving all diligence to make our calling and election sure,—so an entrance may be ministered unto us abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

APPENDIX.



THE FIRST RECORD ON THE CHURCH BOOK IS AS FOLLOWS :

"The 28th of the 3d Month, 1665, in Charlestown, Massachusetts, the Church of Christ commonly (though falsely) called Anabaptists were gathered together and entered into fellowship and communion with each other ; engaging to walk together in all the appointments of their Lord and Master, the Lord Jesus Christ, as far as he should be pleased to make known his mind and will unto them, by his word and Spirit ; and then were baptized Thomas Gould, Thomas Osborne, Edward Drinker, John George—and joined with Richard Goodall, William Turner, Robert Lambert, Mary Goodall, Mary Newall, who had walked in that order in Old-England—and to whom God hath joined since Isaac Hull, John Farnum, Jacob Barney, John Russell, jun. John Johnson, George Farlow, Benjamin Sweetser, Mrs. Sweetser, and Ellis Callender : all before 1669." This record is without date, but not made probably till after the year 1672, about which time it is supposed the Church first began to meet in the town of Boston. The date of the Church in Boston is reckoned from the time of Mr. Gould's removal to Noddle's-Island in Boston Harbour, supposed to be the year 1668, just one HUNDRED AND FIFTY YEARS before the preceding discourses were delivered.

NOTE A. (*Page 7.*)

Roger Williams was born in Wales, 1599, educated at the University of Oxford, under the patronage of the celebrated Sir Edward Coke, and received Episcopal orders soon after ; but having imbibed a strong aversion to religious domination, he fled to this country, and arrived at Boston, February 5, 1631. After preaching a short time in Salem, he removed to Plymouth, where he laboured to great acceptance for more than two years. In the summer of 1633, he returned to Salem to supply the pulpit of Mr. Skelton, who was then sick, and on Mr. Skelton's death, in 1634, he was ordained his successor. In October, 1636, the General Court ordered him to depart out of their jurisdiction within six weeks, for denying the authority of Magistrates in matters of religion, and for refusing to commune with such Churches as he conceived to be in an error respecting Baptism and Church discipline, "all the ministers approving the sentence."

In January, 1636, the Governor and Assistants were informed that Mr. Williams continued to preach and make proselytes, and they ordered the captain of a vessel to apprehend him and carry him to England ; but when the captain and officers came to Mr. Williams's house, "they found he had been gone three days." For further particulars respecting Mr. Williams, the reader is referred to Backus's History, vol. 1. pp. 51—70, and to his Memoir in American Baptist Magazine, vol. 1. p. 7.

NOTE B. (Page 7.)

The names of the men associated with Mr. Holmes, were Mr. Crandal and John Clark. Mr. William Witter, at whose house they were apprehended, was a member with them of the Baptist Church in Newport, R. I. but "by reason of his advanced age could not undertake so great a journey as to visit the Church." Mr. Clark was founder and first Pastor of the Church in Newport, in 1644, and during the trial in Boston, "defended himself and brethren with so much ability, that the Court found themselves very much embarrassed." "You cannot maintain it," said the Governor, "before our ministers; you may try and dispute with them." To this proposal Mr. Clark acceded, and was informed that a dispute would be held with him next week; but the Clergy consulted together, and contrived to defer the matter, till at length his fine was paid, and he released from prison. Mr. Clark then sent a request to the Magistrates and Ministers attending Commencement at Cambridge, that the dispute might still be held, and "it was soon noised abroad, that Mr. Cotton was to be the disputant on the Pedobaptists' side." But in a day or two Mr. Clark received a communication signed by the Governor, the Deputy Governor, and three other heads of department, so construing the grounds and object of the dispute, as to make it evident they did not care to encounter him in argument. Mr. Clark then returned to his flock and family in Newport.

Mr. Holmes, however, was retained in prison, and after refusing to pay his fine, was most cruelly scourged. The following is extracted from the account of his sufferings, written by himself: "Upon the pronouncing of the sentence as I went from the bar, I expressed myself in these words: I bless God I am counted worthy to suffer for the name of Jesus. Whereupon John Wilson (their pastor, as they call him) struck me before the judgment seat, and cursed me, saying, the curse of God or Jesus go with thee: So we were carried to the prison, —and the night before I should suffer according to my sentence, it pleased God I rested and slept quietly; in the morning my friends came to visit me, desiring me to take the refreshment of wine and other comforts; but my resolution was not to drink wine nor strong drink that day, until my punishment was over; and the reason was, lest in case I had more strength, courage, and boldness, than ordinarily could be expected, the world should either say he is drunk with new wine, or else that the comfort and strength of the creature hath carried him through; but my course was this: I desired brother John Hazel to bear my friend's company, and I betook myself to my chamber, where I might communicate with my God, commit myself to him, and beg strength from him, —At length he satisfied my spirit to give up, as my soul, so my body unto him, and quietly to leave the whole disposing of the matter to him; and so I addressed myself in as comely a manner as I could, having such a Lord and Master to serve in this business. And when I heard the voice of my keeper come for me, even cheerfulness did come upon me, and taking my Testament in my hand, I went along with him to the place of execution, and after a common salutation there stood. There stood by also one of the magistrates, by name Increase Nowel, who for a while kept silent, and spoke not a word, and so did I, expecting the Governor's presence, but he came not. But after a while Mr. Nowel bade the executioner do his office. Then I desired to speak a few words, but Mr. Nowel answered it is not now a time to speak. Whereupon I took leave, and said, men, brethren, fathers, and countrymen, I beseech you give me leave to speak a few words, and the rather because here are many spectators to see me punished, and I am to seal with my blood, if God give strength, that which I hold and practise in reference to the word of God, and the testimony of Jesus. That which I have to say in brief is this: although I confess I am no disputant, yet seeing I am to seal what I hold with my blood, I am ready to defend it by the word, and to dispute that point with any that shall come forth to withstand it. Mr. Nowel answered me, now was no time to dispute. Then said I, then I desire to give an account of the faith and order I hold, and this I desired three times, but in comes Mr. Flint, and saith to the executioner, *fellow, do thine office, for this fellow would but make a long speech to delect the people.* So I being resolved to speak, told the people, that which I

am to suffer for is the word of God, and testimony of Jesus Christ. No, saith Mr. Nowel, it is for your error, and going about to seduce the people. To which I replied, not for error, for in all the time of my imprisonment, wherein I was left alone, (my brethren being gone) which of all your ministers in all that time came to convince me of an error; and when upon the Governor's words a motion was made for a public dispute, and upon fair terms so often renewed, and desired by hundreds, what was the reason it was not granted? Mr. Nowel told me, it was his fault that went away and would not dispute; but this the writings will clear at large. Still Mr. Flint calls to the man to do his office: so before, and in the time of pulling off his clothes, I continued speaking, telling them, that I had so learned, that for all Boston I would not give my body into their hands thus to be bruised upon another account, yet upon this I would not give the hundredth part of a *wampum peguë** to free it out of their hands, and that I made as much conscience of unbuttoning one button as I did of paying the thirty pounds in reference thereto. I told them moreover, the Lord having manifested his love towards me, in giving me repentance towards God, and faith in Jesus Christ, and so to be baptized in water, by a messenger of Jesus, into the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to the people, though my flesh should fail, and my spirit should fail, yet my God will not fail. So it pleased the Lord to come in, and so to fill my heart and tongue as a vessel full, and with an audible voice I broke forth, praying unto the Lord not to lay this sin to their charge; and telling the people, that now I found he did not fail me, and therefore now I should trust him forever, who failed me not; for in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence, as the like thereof I never had nor felt, nor can with fleshly tongue express, and the outward pain was so removed from me, that indeed I am not able to declare it to you, it was so easy to me, that I could well bear it, yea, and in a manner, felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hands three times, as many affirmed) with a three-corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magistrates, you have struck me with roses; and said moreover, although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge. After this, many came to me rejoicing to see the power of the Lord manifested in weak flesh; but sinful flesh takes occasion hereby to bring others in trouble, informs the magistrates hereof, and so two more are apprehended as for contempt of authority; their names were John Hazel and John Spur, who came indeed and did shake me by the hand, but did use no words of contempt or reproach unto any; no man can prove that the first spoke any thing, and for the second he only said thus, blessed be the Lord; yet these two for taking me by the hand, and thus saying after I had received my punishment, were sentenced to pay forty shillings, or be whipt. Both were resolved against paying their fine; nevertheless, after one or two days' imprisonment, one paid John Spur's fine, and he was released; and after six or seven days' imprisonment of brother Hazel, even the day when he should have suffered, another paid his, and so he escaped, and the next day went to visit a friend about six miles from Boston, where the same day he fell sick, and within ten days ended his life. When I was come to the prison, it pleased God to stir up the heart of an old acquaintance of mine, who with much tenderness, like the good Samaritan, poured oil into my wounds, and plaistered my sores;† but there was present information given what was done, and inquiry made who

* A *wampum peguë* is the sixth part of a penny with us.

Buckus.

† In a manuscript of Governor Joseph Jenks, written about one hundred years ago, he says, "Mr. Holmes was whipt thirty stripes, and in such an unmerciful manner, that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

was the surgeon, and it was commonly reported he should be sent for, but what was done I yet know not.

Yours in the bond of charity,
OBADIAH HOLMES."

"Warrants were issued out against thirteen persons, whose only crime was showing some emotions of sympathy towards this innocent sufferer. Eleven of them escaped, and two only were apprehended; their names were John Spur and John Hazel. Spur was probably the man who had been apprehended at Weymouth. Hazel was one of Mr. Holmes' brethren of Rehoboth. Both of these men were to receive ten lashes or pay forty shillings a piece. The latter they could not do with a clear conscience, and were therefore preparing for such another scourging as they had seen and pitied in their brother Holmes. But some without their knowledge paid their fines. Mr. Backus has given an account of their trial, and the depositions which were preferred against them, in which nothing more was pretended than that they took Mr. Holmes by the hand when he came from the whipping-post, and blessed God for the strength and support he had given him. But this was "a heinous offence," and called for the vengeance of the civil arm. Mr. Hazel was upwards of sixty years old, and died a few days after he was released, before he reached home."

Benedict.

NOTE C. (Page 8.)

"This learned gentleman was the first President of Cambridge College or Harvard University. He was a native of England, but when and where he was born I do not find. He became the President of this then infant institution in 1640, in which office he continued with much reputation and success about thirteen years. By the united testimonies of Johnson, Hubbard and Prince, he was a man of profound erudition, and "an orthodox preacher of the truths of Christ." This eminent man, in 1653, was brought so far on to the Baptist ground, that "he not only forbore to present an infant of his own unto baptism, but also thought himself under some obligations to bear his testimony in some sermons, against the administration of baptism to *any infant whatever*." For this defection he was immediately opposed with violence, and soon after removed from the town, and settled at Scituate in Plymouth Colony, where he spent the remainder of his days. What progress President Dunstar made in his pursuit of Baptist principles I do not find, but it does not appear that he ever openly espoused the Baptist cause. Capt. Cudworth, writing to Mr. John Brown of Rehoboth, then in England in 1658, says, "Through mercy we have yet among us worthy Mr. Dunstar, whom the Lord hath made boldly to bear testimony against the *spirit of persecution*." Morton says that he fell asleep in the Lord, in 1659.

"It is said by Mr. Backus, that President Dunstar was led to inquire into the Baptist sentiments, by the persecution against Messrs. Holmes, Clarke, and Crandal, and that his preaching against infant baptism set Thomas Gould to examining the subject; and his examination issued in the founding of the first Baptist Church in Boston. While this learned advocate for apostolical baptism was yet in Cambridge, Mr. Jonathan Mitchel, the minister of the place, went to converse with him on the subject. "When I came from him (says he) I had a strange experience; I found hurrying and pressing suggestions against *Pedobaptism*, and injected scruples and thoughts, whether the other way might not be right, and infant baptism an *invention of men*; and whether I might, with a good conscience, baptize children and the like." But all these "unreasonable suggestions," he ascribed to the devil, and resolved with Mr. Hooker, that "he would have an argument able to *remove a mountain* before he would recede from, or appear against a truth or practice received among the faithful!" What an expeditious way of silencing one's doubts and convictions! How many have we reason to believe, in order to avoid going over to the despised Baptists, have entrenched themselves with barriers equally irrational and strong! "But sure I am," says Mr. Backus, "that if any Baptist minister had told such a story, and made such an absurd

resolution, our adversaries would then have such grounds to charge us with *wilfulness* and *obstinacy* as they never yet had.”* *Benedict.*

Mr. Backus observes that Mr. Chauncey, sometime preacher in Plymouth, maintained that immersion was the only scriptural mode of baptism, and practised accordingly. *Backus*, Vol. 1. page 145.

NOTE D. (Page 11.)

“The Baptists had said in their confession of faith, that those who gladly receive the word and are baptized, are saints by calling, and fit matter of a visible church. This Dr. Mather called a *pernicious principle*. “But,” says Mr. Russell, “who dare deny this to be a sound truth? As for the conclusion he draws from thence, viz. that there are no visible believers but those that are baptized, it is his own, not ours; the improvement he makes of it, not what we make of it. Far be it from us to judge all that are not baptized, not to be visible saints, for we judge that the Lord hath many precious people in the world that are not baptized, according to, or in the manner we baptize; and further we judge they should be visible saints, before baptized, or else they have no right to baptism; for it is not baptism that can make saints. And as for looking upon infant baptism as nothing, or a nullity, that is true; and we can look on it no otherwise, till we see right to own it to be that which he thinks of it, viz. of *divine right*, which we cannot see ground from the word to do; and as for not owning their churches, we never yet denied them to be churches of Christ. It is enough for every one to prove his own work; but we have owned them as such; for where there is true matter joined together in the bond of a holy covenant, they may be looked at as a true church, though not in due order.”† This was not enough for the other party, but their cry still was, “they say baptized persons are true matter of a visible church, and they say those that were only sprinkled in their infancy, were never baptized; and will not this undermine the foundation of all the churches in the world but theirs? and what more pernicious! they had even as good cry with Edom’s sons, *raze it, raze it to the foundation!*—Experience tells us that such a rough thing as a New-England anabaptist is not to be handled over-tenderly; the spirit which they have at all times discovered under the greatest disadvantage (and God grant that they may never have more advantages over us) easily tells us what they would have been if circumstanced as those whom they accuse.”‡

Backus, Vol. I. p. 496.

NOTE E. (Page 13.)

This was the same Mitchel who was afraid to converse with President Dunstar, lest his mind should be shaken upon infant Baptism, and who resolved that he would have an argument able to remove a mountain before he would give it up.

NOTE F. (Page 14.)

Mr. Backus has given this petition in full length, from which I extract the following sentences. “Whereas by the censure of this honourable court, Thomas Gould, William Turner and John Farnum, now lie in prison deprived of their liberty, taken off from their callings, separated from their wives and children, disabled to govern or provide for their families, to their great damage and hastening ruin, how innocent soever; beside the hazard of their own lives, being aged and weakly men, and needing that succour a prison will not afford; the sense of this, their personal and family most deplorable and afflicted condition, hath sadly affected the hearts of many sober and serious Christians, and such as neither approve of their judgment or practice; especially considering that the men are reputed godly, and of a blameless conversation; and the things for which they suffer, seem not to be moral, unquestioned, scandalous evils, but matters of religion and conscience; not in things fundamental,

* Backus, Vol. 1. pp. 292, 294, 320, 321. † Russell, p. 14. ‡ Willard, p. 10, 27.

plain and clear, but circumstantial, more dark and doubtful, wherein the saints are wont to differ, and to forbear one another in love, that they be not exposed to sin, or to suffer for conscience' sake. We therefore most humbly beseech this honoured court, in their christian mercy and bowels of compassion, to pity and relieve these poor prisoners; whose sufferings (also being doubtful to many, and some of great worth among ourselves, and grievous to sundry of God's people at home and abroad, may crave a further consideration) whereby perceiving this court not likely to effect the end desired, but rather to grieve the hearts of God's people: Now your wisdoms may be pleased to think of some better expedient, and seriously consider whether an indulgence, justifiable by the word of God, pleaded for and practised by congregational churches, may not, in this day of suffering to the people of God, be more effectual, safe and inoffensive than other ways, which are always grievous, and seldom find success."

"The Court were so far from granting this petition that the chief promoters of it were fined, and others compelled to an acknowledgment of their fault in thus reflecting upon the Court. We are also told that the honourable Francis Willoughby, who was their Deputy Governor, from 1665 till he died in 1671, "was a great opposer of these persecutions against the Baptists."

Backus, Vol. I. pp. 381—383.

NOTE G. (Page 15.)

Although Dr. Goodwin and Dr. Owen were exceedingly opposed to the Baptists, they saw and felt the absurdity of persecuting them for conscience' sake. The following extracts are made from their letter: "We are sure you would be unwilling to put an advantage into the hands of some, who seek pretences and occasions against our liberty, and to reinforce the former rigour. Now we cannot deny but this hath already in some measure been done, in that it hath been vogue, that persons of your way, principles and spirit, cannot bear with dissenters from them. And as this greatly reflects on us, so some of us have observed how already it has turned unto your own disadvantage. We leave it to your wisdom to determine, whether under all these circumstances, and sundry others of the like nature that might be added, it be not advisable at present to put an end unto the sufferings and confinements of the persons censured, and to restore them to their former liberty."—"We only make it our hearty request to you, that you would trust God with his truths and ways so far, as to suspend all rigorous proceedings in corporal restraints or punishments, on persons that dissent from you, and practise the principles of their dissent without danger, or disturbance to the civil peace of the place.

Backus, Vol. I. pp. 396, 397.

NOTE H. (Page 25.)

"His benefactions to this Institution were astonishingly great; for besides making large additions to its library, he founded two professorships, one of Theology and one of Mathematics and Experimental Philosophy, with a salary of eighty pounds each. In addition to these, he endowed the College with funds to the amount of a hundred pounds a year, to be distributed among ten scholars of good character, four of them should be Baptists, if any such were there. He also provided ten pounds a year to the College Treasurer for his trouble, and ten pounds a year to supply accidental losses, or to increase the number of students. Thus it appears, that this worthy and munificent Baptist must have bestowed upon this Pedobaptist University, funds to the amount of almost five thousand pounds. A philosophical apparatus, which cost a hundred and fifty pounds sterling, was sent over in 1726."—He made a donation of more than a thousand volumes to the Library.

Benedict.

NOTE I. (Page 25.)

In 1721, the Church first commenced the practice of taking collections on the days of Public Fasting and Thanksgiving for the benefit of the poor.

About that time they also received a donation of one hundred and fifty-five pounds, two shillings, from Messrs. Thomas and John Hollis of London, to enable them to "make conveniences for administering the ordinance of baptism and for finishing their Meeting-House."

NOTE K. (Page 28.)

The Church Record says, "the Ordination services were carried on in the following manner:—The Rev. Mr. Gray began, with prayer, the Rev. Mr. Callender, Pastor of the Baptist Church in Newport, Rhode Island, preached from 1 Thessalonians, v. 12, 13: Rev. Mr. Appleton, Pastor of the Congregational Church in Cambridge and chosen Moderator of the Ordaining Council, gave the Charge, and Mr. Hooper the Right Hand of Fellowship."—The letters addressed to the Congregational Churches requesting their assistance in the ordination of Messrs. Callender and Condé breathe a spirit of candour and liberality highly worthy of the Christian name.

The following is the letter sent to the Church under the care of Dr. Mather and Mr. Webb on Mr. Callender's Ordination.

"Honoured and beloved in the Lord,

"Considering that there ought to be a holy fellowship maintained among godly Christians, and that it is a duty for us to receive one another as Christ also received us to the glory of God, notwithstanding some differing persuasions in matters of doubtful disputation; and although we have not so great a latitude as to the subject of baptism as the Churches of New-England generally have; notwithstanding, as to the fundamental principles in your doctrine of Christ, both as to the faith and order of the gospel, we concur with them; being also satisfied that particular Churches have power from Christ to choose their own Pastors, and that Elders ought to be ordained in every Church; and having chosen our well beloved brother Elisha Callender to be our Pastor, we entreat you to send your Elders and Messengers to give the Right Hand of Fellowship in his Ordination."

The following extract is from the letter sent to the Church in Cambridge, when Mr. Condé was to be ordained.

"To the Church of Christ in Cambridge, under the pastoral care of the Rev. Mr. Nathaniel Appleton.

"Honoured and beloved in the Lord,

—"This is to request you to send your Reverend Elder and Messengers to assist in the ordination of our elected Pastor, on the second Wednesday in February next.—A request of the like tenour with this we have made to the Churches in Boston under the care of the Rev. Messrs. Webster and Gray, and Mr. William Hooper.

"Honoured and beloved, We heartily wish you all spiritual blessings in Christ Jesus, the glorious head of the Church. We are, in behalf and by order of the Church, your affectionate brethren in the gospel.

SHEM DROWNE, *Deacon*,
JOHN CALLENDER,
JAMES BOUND,
BENJ. LANDON,
JOHN PROCTOR."

EXTRACT FROM THE CHURCH RECORDS.

"On the 17th of Feb. 1750-1, Mr. Condé requested the Church to stop after evening service, and represented to them the difficulties he laboured under respecting the support of his family; that the weekly contribution therefor had been lessening for some considerable time, and he was several hundred pounds in debt for his necessary support; and inasmuch as there was no great probability of his receiving sufficient from them and the Congregation to pay the

charges of his family, (the Church and Congregation being small, the times being difficult, and the country brethren in general doing nothing towards the maintenance of the ministry) it was necessary for him to relinquish his place, and endeavour in some other way to procure a living.

"To the truth of what was said none of the brethren objected, nor to the reasonableness of the minister's quitting his pastoral relation to the Church, as circumstances were: only they desired that before he came to a final resolution to do this, the country brethren might be informed by letter that it was the request of the brethren in town, that they would in general come to town, a matter of great importance being to be communicated to them—and if said brethren should come, it was proposed to put them upon exerting themselves on this occasion.

"Agreeable to the request of the Church, Mr. Condy wrote to twenty-one brethren residing in the country, desiring them to meet in Boston on the first Lord's day in April, 1751. Five only of the brethren appeared, so that nothing was done respecting the business for which they were called in. A subscription was however commenced, on account of which Mr. Condy agreed to continue with them another year."

Whether the subscription was afterwards renewed we are not informed, but Mr. Condy did not resign his pastoral office till 1764; although he had been absent for several months on a voyage to London 1760. After his resignation, the Church voted that the pews which had been forfeited to the Church by the persons that left the meeting should be sold and the money paid to Mr. Condy "on account of the long and great deficiency of his salary."

The following resolve of the Church will show in how high estimation he was held as a Christian and a Preacher.

"AT A CHURCH MEETING, JANUARY 8, 1765,

"Voted, That whereas our worthy Pastor, the Rev. Mr. Jeremiah Condy, whose ministerial services we have long enjoyed, and for which we return him our most unfeigned thanks, sees cause to resign his pastoral care of us; and has, therefore, desired our consent; we have at this our Church-meeting concluded to comply, though with great reluctance.

"But while this vote specifies that the relation of Pastor and people between us is dissolved; let us, who subscribe it, say, that our affection for him, who hath served us with fidelity in the gospel of Christ, (and hath gone in and out before us for many years, as the shepherd of this flock, and studiously endeavoured to promote its interests, cheerfully bearing a part of its difficulties) is not, and cannot be dissolved. And should Providence call him to labour in any other part of his vineyard, we shall accompany him with our warmest wishes, that he may prosper in all he undertakes; and pray God that we may finally meet where an end will be put to all these vicissitudes, and from whence we shall go no more out.

"Signed in behalf of the Church.

JOHN BULFINCH,
THOMAS CRAFTS,
ELIEZER CALLENDER."

NOTE L. (Page 32.)

The following letter addressed to the Rev. Dr. BALDWIN, by the Rev. Dr. HOLCOMBE, then Pastor of the Baptist Church in Savannah, Georgia, is inserted to show the general character of Mr. CLAY, in that region.

Savannah, (Georgia) October 30, 1806.

REV. AND DEAR SIR,

"Your favour, by Mr. M——, has been received, and read with much pleasure. It is highly gratifying to me to hear that a native of this infant place, and one of a denomination, till very lately, every where spoken against, has been well received as a minister of the gospel, even in Boston. In requesting of me

an account of the character Mr. Clay bears where he is best known, not for your own satisfaction, but for that of others, you honour me with a task to which I feel myself inadequate. It would require a master's hand to portray the public and private character of this great good man, as spoken of by all descriptions of his fellow christians, fellow labourers in the gospel, and fellow citizens. From early life, even from infancy, those who then knew him, of the first respectability, say he was distinguished by genius, docility, and great amiableness of disposition and behaviour. In morals, learning, and politeness, he has always been distinguished among the most moral, learned, and polite of his acquaintance. As a son, a brother, a husband, a parent, a master, a neighbour, a citizen, and a friend, he is spoken of, in this State, in the most respectful terms. For acuteness of research, undeviating rectitude, and manly eloquence, he has been much celebrated, by his best informed acquaintance, in the capacities of a Lawyer, and a Judge. - As a gentleman of property he is nobly distinguished by his liberality to the poor, and by the aid he gives to various benevolent institutions. And as a Christian and a Minister of the blessed Jesus, whom he supremely loves, his praise is in all the southern Churches. Would you permit me to speak freely of Mr. Clay, after the pleasure and the honour of four or five years' intimate acquaintance with him, I would say, I believe him to be one of the greatest and best men I ever knew; but in saying this I would by no means be understood to intimate that I think myself able to form an accurate judgment of all the excellencies I believe him to possess.

I beg leave to add, that I presume not to say a word as to the place most proper for my dear brother and friend to settle. Should he, as is probable, leave this State, the United States would not furnish a station that is better suited to his piety and abilities than Boston; and if he should not succeed me in the pastoral office, according to my own and the desire of the Church under my care, I am acquainted with no character whom I had rather he would succeed than Dr. Stillman. It is our happiness to be directed in these important affairs by the Lord.

With great respect and veneration, I am, &c.



In looking over the Records, I find that three hundred and sixty-six persons were added to this Church by baptism and by letter before Dr. Stillman became its Pastor. Five hundred and nineteen were received during Dr. Stillman's ministry—and seventy have been received since, making the whole number of members belonging to this Church since its formation, nine hundred and fifty-five.

In the year 1681, several Baptists in Kittery on the Piscataqua river, (Maine) were united to this Church, and probably baptized by Mr. Hull. In 1682 they were dismissed and formed into a Church by themselves, but were soon broken up and dispersed by the persecutions of their enemies. The number of male constituents in the Church was ten. William Screven was Elder, who afterwards with several of his brethren removed to Charleston, South-Carolina. In 1683, he became the founder and first pastor of the Baptist Church now under the care of the Rev. Richard Furman, D. D. Mr. Screven removed to Georgetown, about sixty miles north of Charleston, where he died in 1713, having arrived to the good old age of eighty-four years. He is said to have been the original proprietor of the land on which Georgetown is built.

From the first Baptist Church in Boston originated also, in the year 1743, the Church now under the care of the Rev. Thomas Baldwin, D. D.

The Baptist Church in Charlestown, Massachusetts, was embodied in 1801, of twenty members, most of whom were dismissed from the Church then under the care of Dr. Stillman. Several Churches in neighbouring towns also received many members from this Church.

LIST OF DONATIONS AND REQUESTS TO THIS CHURCH.

Extracted from the Records.

1721	By Messrs. THOMAS & JOHN HOLLIS, of London, for repairing the Meeting-House and making conven- iences for baptizing,	£.	s.	d.
	- - - - -	135	2	0
1727	By WILLIAM SNELL, - - - - - Do. a Silver Cup for Communion table.	84	11	3
1729	By JOHN FORLAND, a Cup for Communion table.			
1730	By Mr. FISK, of Wenham, - - - - -	5	0	0
1752	By JOSIAH BYLES, - - - - - per ann.		13	6
1753	By EDWARD RICHARDSON, - - - - -	4	0	0
1764	By Mrs. JENNINGS, - - - - -	1	18	0
1765	By ELIZABETH VOSE, - - - - -	60	(old ten- or)	
1771	By Mr. BAKER, a piece of land on which the Meeting- House stands. - - - - -			
1777	By SHEM DROWNE, - - - - -	6	13	4
1785	By Mrs. VOSE, half the annual income of her estate in Gloucester. - - - - -			
1787	By Mrs. JEFFRIES, a Silver Can.			
1790	By JOSEPH CALLENDER, a cloth for Communion table.			
1792	By JONATHAN HARRIS, a pair of plated branches for pulpit. Do. Do. pair of plated candlesticks for pulpit. Do. Do. a pair of plated flagons for Communion table.			
1792	By Mrs. AVIS BROWN, of Providence, for Minister's Widow's fund, - - - - - Which has been increased to \$300.	50	0	0
1793	By Messrs. WHITE & WELSH, two plated goblets and two plated dishes for Communion table.			
1799	By EBENEZER CLOUGH, large Bible for pulpit.			
1812	By the young men of the Church and Congregation, an elegant folio Bible, gilt.			
1819	By Mrs. Lydia Sparhawk, (interest to be distributed annually to the Poor of the Church,) - - - - -	1000	dollars.	

The following persons have officiated as *Deacons* in this Church.

<i>Names.</i>	<i>When chosen.</i>	<i>Names.</i>	<i>When chosen.</i>
EDWARD DRINKER,	1670	NATHAN HANCOCK,	1758
BENJAMIN SWEETSER,	1688	PHILIP FREEMAN,	1779
Mr. — HILLER,	1718	RICHARD GRIDLEY,	1779
JOHN PROCTOR,	1718	DANIEL WILD,	1787
JOSIAH BYLES,		WILLIAM CAPEN,	1790
SHEM DROWNE,		JOHN WAIT,	1801
SKINNER RUSSELL,	1751	JAMES LORING,	1807
JOSEPH HILLER,	1753	PRINCE SNOW, JUN.	1807
JOHN BULFINCH,	1758		

The following persons have been approbated as preachers of the gospel.

<i>Names.</i>	<i>When licensed.</i>	<i>Names.</i>	<i>When licensed.</i>
THOMAS GOULD,	1665	JOHN RUSSELL,	1678
ISAAC HULL,		THOMAS OSBORNE,	1678
ELLIS CALLENDER,	1675	EDWARD DRINKER,	1678

<i>Names.</i>	<i>When licensed.</i>	<i>Names.</i>	<i>When licensed.</i>
WILLIAM SCREVEN,	1681	PETER P. ROOTS,	1792
MR. — MILBORNE,	1688	SAMUEL GLOVER,	1805
ELISHA CALLENDER,	1717	WILLIAM GAMMELL,	1806
EDWARD UPHAM,	1738	SILAS STEARNS,	1806
JEREMIAH CONDY,		WILLIAM HUBBARD,	1806
BENJAMIN FOSTER,	1774	FRANCIS D. WAIT,	1814
THOMAS GAIR,	1776		



The following account of the Meeting-House may not be unacceptable to the reader. The original house was erected as has been stated in 1678.

Under date of January 13th, 1723—4, I find the following record on the Church Book.

“Voted, that such of the members of the Church as are disposed, and appear within three months time to build pews in the Meeting House for their convenience, may have leave so to do under the limitations and restrictions which follow.

“1. That any of the members of the Church at any time have free leave to go into the pews; and it shall not be taken amiss by them that have built them.

“2. That every person who has a pew shall hold it by the vote of the church; and that whenever any one pew or more become vacant—or when any hearer sees cause to leave his pew, the Church paying him what he gave for the setting it up, the pew shall fall into the hands of the Church, and be wholly at their disposal.”

In 1737, a committee was appointed for enlarging the Meeting-House and erecting more pews, which were to be held upon the same conditions; but what were the dimensions of the house I have not been able to ascertain.

Soon after Dr. Stillman's union with the Church, by a vote of the Proprietors, all the pews in the Meeting-House, except the two ministerial pews, were taxed for the support of the gospel—and a standing Committee and Treasurer appointed to manage the pecuniary concerns of the Society. At the same time repairs were made on the Meeting-House to the amount of five hundred and thirty-three pounds, ten shillings, old tenor.

In 1771, the Congregation having increased so as to render a larger Meeting-House desirable, the old one erected during Mr. Gould's day, was taken down, and a new one erected fifty-seven feet long, and fifty-three feet wide.

In the mean time the Congregation assembled with the Church worshipping in the New-Brick, where the Rev. Dr. Pemberton preached one half of the day, and Dr. Stillman the other.

The Meeting-House was so far completed December 8, 1771, that Dr. Stillman took an affectionate leave of the Rev. Dr. Pemberton's Church and Congregation, in a sermon, from 2 Corinthians, xiii. 11. “*Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.*” He publicly thanked them in the name and behalf of the Church and Congregation, for their kind and christian conduct towards them for six months, during which time, the two Societies maintained an happy union and friendship, and parted with affection.

December 22, the New Meeting-House was opened, and Dr. Stillman preached in the morning from Ezra, v. 11. “*We are the servants of the God of heaven and earth, and build the house that was builded these many years ago.*” In the afternoon from Haggai, ii. 7. “*I will fill this house with glory, saith the Lord of hosts.*” The house was crowded and a collection taken to help defray the expense of building it, which amounted to one hundred and thirty pounds, old tenor.*

During the occupancy of this town by the British troops in the year 1775, the Church was in a dispersed condition. Dr. Stillman with his family remov-

* Previously to the opening of the new house, the Church agreed for the future to use Dr. Watts's Psalms and Hymns, instead of the version of Tate and Brady.

ed to Philadelphia, where they resided more than a year. He returned on the 2d of June, 1776; and the few brethren remaining here, again assembled in the house, which was regularly opened for public worship on Lord's day, during the whole of the war, when most of the other Meeting-Houses in the town were shut.

The house was again enlarged in 1791, just twenty years after its erection, by adding twenty-four feet to the West end, making the present dimensions of the house fifty-seven by seventy-seven.

"The lot in the possession of this Church is of the following dimensions:—On Back-Street, thirty-seven and a half feet; on Stillman-Street, about two hundred and fifty feet; one hundred and fourteen feet of this distance it continues the same width as on Back-Street. This space forms a handsome court in front of the Meeting-House. Forty feet further it is about seventy feet wide, and the remainder of it is eighty. The house is built of wood, has a porch in front and a small vestry in the rear.—Besides this vestry there is one almost adjoining the house on the north side, forty-six feet by nineteen, built in 1799."—In 1816, the Meeting-House was again repaired, new pews erected in the galleries, and the body pews changed from square to long ones.



The following account of the death of Dr. STILLMAN is taken from the Church Records:—"On the 11th instant, (March, 1807) he was seized with a stroke of the palsy, at about eleven o'clock, A. M. It was first discovered by a little alteration in his speech. He gradually became more indisposed, but was able at two o'clock to write a billet to his physician; requesting his immediate attendance. His physician prescribed an emetic; and after its operation he was so much exhausted as hardly to be able to speak. Dr. Baldwin was immediately called, who, on noticing his critical situation, observed to him that he hoped he would have comfort in the everlasting love of God. He replied, "I desire to have no will of my own; God's government is infinitely perfect." He spake not distinctly after this; but laid as in a slumber, till twenty minutes before one o'clock the next morning, when his holy soul was dismissed from its frail tabernacle, and entered the house not made with hands, there to behold the face of that Divine Redeemer, whose gospel he delighted to preach. "How blessings brighten as they take their flight!" He had frequently remarked that sudden death was an unspeakable privilege to a believer, because he immediately passes to glory without distressing pain. This favour his Lord granted to him."

I have already mentioned that Dr. Baldwin delivered an appropriate discourse on the day of his interment. The pall-bearers at the funeral were Rev. Dr. Lathrop, Dr. Eckley, Dr. Morse, Rev. Mr. Grafton, Rev. E. Williams, and Rev. Mr. Mervin.

APPENDIX, NO. 2.

Some Particulars relating to the Settlement and Decease of the Rev. Mr. WINCHELL.

WHEN the first edition of the preceding discourses was published, it was far from being contemplated, that at the time a second edition might be called for, Mr. WINCHELL's decease would be announced. But God seeth not as man seeth. He, whose way is in the sea, whose path is in the great waters, and whose judgments are unsearchable, was pleased to arrest him in the midst of his usefulness and increasing respectability, and to call him to the high re-

wards of a faithful labourer in his vineyard. In the expressive language of Dr. Baldwin's funeral sermon, "his sun has set in a cloudless sky."

The following is a brief narration of some of the circumstances relating to Mr. WINCHELL's settlement with the First Baptist Church in Boston, extracted from the Church Records.—

On the tenth of October, 1813, the First Baptist Church in Boston passed a vote, that the Clerk be authorized to invite brother JAMES M. WINCHELL to visit and preach with them for the term of ten weeks, beginning with the last Lord's-day in that month. He complied with their request; and on the 20th of December, 1813, the Church voted that they would proceed to invite brother JAMES M. WINCHELL to become their Pastor. On the 27th of December, 1813, the Church agreed on their Call, and addressed a letter to the Congregation on the subject, laying before them the Call, and requesting them to signify their assent to the same. On the 16th of January, 1814, the Proprietors of Pews in the Meeting-House passed a vote, stating that they "cordially united with the Church in their Call of the Rev. JAMES M. WINCHELL to become their stated Minister." On the 1st of March, 1814, he attended the Church-Meeting, and accepted the Call of the Church to become their Pastor. His regular dismission from the Baptist Church in Bristol, (R. I.) was read; and he was unanimously received as a member. At the same meeting the Church voted to accept his answer to their Call, and appointed a Committee to make arrangements for his public introduction as the stated Minister of the Church and Congregation. His letter to the Proprietors of Pews was read to them by Dr. Baldwin, on the forenoon of Lord's day, March 6, 1814. On the 13th of the same month, the Proprietors of Pews appointed a Committee, at the request of the Church, to be joined with the Church's Committee, in the measures to be adopted for Mr. WINCHELL's publick introduction. On the 30th of March, 1814, he was publickly recognized; on which occasion, Rev. Joseph Grafton, of Newton, presented the introductory prayer; Rev. Thomas Baldwin, D. D. delivered an appropriate sermon on the Christian Ministry; Rev. Stephen Gano, of Providence, delivered the Charge; Rev. Lucius Bolles, of Salem, gave the right hand of fellowship; Rev. Mr. Collier offered the concluding prayer.

From the time of Mr. WINCHELL's settlement till his decease, eighty-four persons were added to the Church.

The following brief account of Mr. WINCHELL is extracted from the Christian Watchman, of Feb. 26, 1820.

"JAMES MANNING WINCHELL, the son of Col. MARTIN E. WINCHELL, was born at North East, Dutchess County, State of New-York, September 8, 1791. After being instructed in the first principles of language, and acquiring a knowledge of the preparatory studies of a Collegiate life, he was entered at Union College; Schenectady, N. Y. in the year 1808. Having spent three years in this College, with the advice and consent of Dr. Nott, its President, who was acquainted with his sentiments as a Baptist, he removed his connexions to Brown University, Providence, R. I. from which he was graduated in the year 1812. In the early part of his College life, Mr. W. experienced the power of the gospel on his heart; and before he completed his studies, felt it to be his duty to devote himself to the publick service of his God and Saviour.

"Soon after he left College, he accepted an invitation from the Baptist Church at Bristol, R. I. to supply their pulpit, for one year. At this place, in the month of June, 1813, he was solemnly ordained to the work of an Evangelist. —At the expiration of the above period, he received an invitation from the First Baptist Church in Boston, to visit and preach with them. Shortly after his visit to this place, circumstances were such, as clearly indicated to himself and his friends, that this was the station appointed for him, by a kind Providence.

"God has been pleased to approbate this union, by the increase of the Christian virtues in the hearts of his people, and has made large additions to their numbers, of such as we trust will be saved in the day of his power. The same unanimity, that existed at the time of his settlement, continued till his decease.

"The amiable disposition, the conciliating manners, the cultivated mind, and the fervent, enlightened piety, of which Mr. W. was possessed, endeared

him to all with whom he was acquainted. As a member of society, he was justly considered valuable; active in promoting her interests, and encouraging every laudable exertion to extend her sweets to those, who were destitute of them.

"As a scholar, and the warm friend and patron of literature, he was much respected. The most eminent for their literary acquirements, sought and were pleased with his society."

A short time before Mr. Winchell's decease, the Rev. Mr. Sharp called on him; and after a brief conversation, they mutually took an affectionate farewell. As Mr. Sharp was leaving the chamber, Mr. Winchell desired him to return, remarking that he had one thing more to say to him. Taking his hand, he said, "Give my love to all my brethren in the ministry. *Tell them to be faithful, but prudent.*"

To Dr. Baldwin, he at another time observed, "We have lived together in love;" which the Doctor most cordially reciprocated.

He deceased on the morning of February 22, 1820.

His remains were respectfully entombed on the 25th of February, in the North Burial Ground. The funeral sermon, commemorating his useful virtues and original genius, was delivered by the Rev. Dr. Baldwin, in the First Baptist Meeting-House, to a crowded assembly. The pall-bearers at his funeral were,—Rev. Stephen Gano of Providence; Rev. Joseph Grafton of Newton; Rev. Daniel Sharp, and Rev. Sereno E. Dwight, of Boston; Rev. Lucius Bolles of Salem; and Rev. Gustavus F. Davis of South-Reading.

Towards the close of 1813, about the time when it was supposed that the Church would be agreed in the invitation of Mr. WINCHELL to the pastoral office, one of the Church stated the probability of such an event to several ministering brethren, to whom he was well known. The following are extracts from some of the letters, which were received in reply to that information, and show the high esteem in which Mr. WINCHELL was then held by these his venerable friends.

Rev. Stephen Gano, in his letter of Dec. 18, 1813, writes as follows:—"Brother WINCHELL has been dear to me from my first acquaintance; an increasing acquaintance has increased my esteem and expectation of his future usefulness. I think he would be an acquisition to any Church; and no young man that I know of, appears to me better calculated to fill the place of Pastor of the First Baptist Church in Boston, provided you are mutually agreed. That the great Head of the Church may direct both the Church and brother WINCHELL in this important business, and the event redound to God's glory, and your spiritual edification and felicity, prays your friend and brother."

Rev. Asa Messer, President of Brown University, in his letter of Dec. 20, 1813, remarks as follows:—"Notwithstanding all my regard for the excellencies in the character of our dear brother WINCHELL; and notwithstanding also all my belief that, as he possesses supereminent ministerial qualifications, he will, in some part or other of the house of God, stand as a "pillar and ground of truth," I should still be wholly unwilling to decide the question, whether he be the man for you?—I hesitate not, however, to say, that I have long thought and said that no young man known to me in our connexion would, in my view, be so likely to meet the wishes of our Boston brethren as this same brother WINCHELL."

Rev. John Pitman, in his letter, dated Providence, Dec. 16, 1813, thus writes:—"I am glad your prospects brighten with the expectation of unanimity in the choice of a Pastor, and hope the Lord Jesus has qualified our young brother for that purpose. From my acquaintance with brother WINCHELL for a considerable time, I entertain an high opinion of his piety, prudence, and disposition. As to his ideas on the great principles of the doctrine of Christ, they accord with mine, and I am persuaded with yours also, better than any of our young and many of our more advanced brethren in the ministry. Should it please God to give him to you as a Pastor, my prayer is, that he will cause him to be as useful, successful, and pleasing, as was my instructor-friend, and father in the gospel, SAMUEL STILLMAN of grateful remembrance."

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